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Thematic QuranicTranslation Series Installment 1
(IN ENGLISH LANGUAGE)

Crucial themes of “*Azwaaj-un-Nabi*” and “*Buyoot-un-Nabi*”; “*Zahaar*”, “*Nikaah*”,“*Ta’aam*” from Chapter Al-Ahzaab

defined in the true light of Quran

PRELUDE.

Acknowledging the holy text of QURAN as a masterpiece of unparalleled literary excellence, a fact fully attested by eminent scholars of Arabic language and literature, and an attribute worthy of the Universal Majesty of its Divine Narrator, this humble writer feels utmost pleasure in initiating a series of short translation papers from this Scripture. Each installment of this series deals exclusively with a single major topic of the Scripture and its related sub-topics, if any. The purpose is to offer solutions of numerous ideological riddles confronting man in his day to day life in spite of the easy availability of full-fledged relative explanations appearing in the markets with the name of Tafaseer or Interpretations.

To lay emphasis on just the particular themes serves the purpose of reducing the magnitude of work undertaken. It helps sidetrack the long and frightening process of a complete or wholesome translation (or interpretation) of the entire Quran – a formidable task which would definitely entail lots of useless repetitions. It also helps target only those most controversial issues whose essence has been grossly corrupted by vested interests in the early age of Islam.

Hence, the translation series under study keeps in strict observance the frequent occurrence of allegories, similes, metaphors, idioms and symbolic

expressions in the Quranic texts – a style that a classical literary writing essentially owns by virtue of its acknowledged attributes.

You will kindly note that every important word or term has, in the first instance, been marked with parenthesis and in the end of the writing, such words and terms are defined in their full scope of meanings by utilizing the input from about one dozen most authentic Arabic lexicons.

This standard procedure not only introduces a most efficient and flawless system for producing strict and exact translation work, but assures that the final outcome is not going to be infiltrated or adulterated with a single word from external sources such as personal opinions, convictions, dogmas or from translator's own understanding reflecting his own particular mindset.

The standard yardstick of this work has been fixed upon knowledge, rationality, logic and intellect, along with latest research techniques, with a view to keeping it pure from all additions, interpolations, redactions and biases.

The hitherto prevalent literal translations of these themes, inherited from an unenviable past, are vehemently condemned and it is recommended to discard those fabrications altogether in view of their proven vicious role in corrupting the original and pristine image of Quran.

This humble writer is neither affiliated with a religious sect, nor believes in schism, split or sectarianism among humanity. His perspective is none other than the Creator and the underlying purpose behind His overall Creative act - starting from the cosmic stage, gradually expanding in successive steps and finally culminating into the launch of the yet most advanced stage of human life. He deliberates in Al-Quran with the said perspective in mind, exploring its ultimate Guidance for building the noblest of human character and conduct. It goes without saying that the pursuit of Quran's prescribed mode of conduct in its true light can keep the human caravan in motion, generation after generation, towards its appointed destination.

Let us then, after this short expression of the related background, have a glance on the most up to date academic and rational research on our theme under discussion.

It may be added here as an advance hint that our religious clergy have memorized only a single definition of every word or term of the Quranic texts which, beyond a fraction of variance, is indiscriminately applied in all contexts as a literal and most commonplace meaning prevalent among the street masses. Higher style of an intellectual and literary writing like allegories, metaphors, symbolic or idiomatic expressions, always observed in the exalted texts of Quran, have always been impossible for them to discern and follow, or they deliberately ignored these literary expressions in order to meet their vicious ends – those ends which could not be served by a qualified scholarly translation. They have been bereft of the ability of undertaking research for checking the veracity of main propositions of a Quranic theme and, as a result, indulged in deriving blind deductions there from without giving a thought to the essence of the most literary vocabulary used. In the Verses under review too, our learned translators have been taught only a single meaning of the word "Azwaaj",,,,viz.,,,,Wives. Similarly, "Buyoot and Ta'aam" also meant for them as just "houses and food". Let us see after the latest research efforts as to how beautifully Allah swt prescribes the noble values of character that lead to humankind's evolution, and how His narrative has been converted into frivolities like wives, houses, eating and false oath-taking etc. Let us find out how every sentence fits in its context like pearls fitted perfectly in a necklace.

<u>Verses 1 to 6:</u>

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّـهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ إِنَّ اللَّـهَ كَانَ عَلِيمًا حَكِيمًا (١)

O Exalted Leader (An-Nabi); remain conscious of God's commandments, and follow not the deniers of the truth and the hypocrites: for God is the one with knowledge and wisdom.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ اللَّـهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (٢) وَتَوَكَّلْ عَلَى اللَّـهِ ۚ وَكَفَىٰ بِاللَّـهِ
وَكِيلًا[٣]

Therefore follow only that which comes unto thee through revelation from thy Sustainer: for God is truly aware of all that you do. And place thy trust in God alone: for none is as worthy of trust as God.

مَّا جَعَلَ اللَّـهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ
أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَاهِكُمْ ۖ وَاللَّـهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ (٤)

NEVER has God endowed any man with two minds in one self: and likewise He has never declared those you have recently overcome (tuzahiroona) your true peers (ummahati-kum); nor has He declared those you have adopted/converted into your own (ad'iya'a-kum) as your sons of the soil (abnaa'akum). These are but figures of speech uttered by your mouths (Qaulu-kum bi-afwahi-kum) - whereas God always speaks the absolute truth: and it is He alone who can show the right path.

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّـهِ ۚ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ
جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ وَلَـٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّـهُ غَفُورًا رَّحِيمًا (٥)

Call such people by their [real] fathers' names: this is more equitable in the sight of God; and if you know not who their fathers were, call them your brethren in faith and your friends. However, you will incur no sin if you err in this respect: unless you do it with your hearts' intent - for God is indeed much-forgiving, a dispenser of grace!

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّـهِ
مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَن تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُم مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا (٦)

The Exalted Leader (An-Nabi) commands a position of an elder and a friend for the enforcers of peace closer to them than their own selves; and his close companions (azwaaju-hu) have the position of Roots and foundations of their community (ummahaatu-hum): and they who are closely related to each other (oolu-al-arhaam) among the peace enforcers and the immigrants have the same status of close friends and supporters for each other in accordance with God's decree. None the less, be careful that you act in favour of each other in the way generally acceptable; such is the divine law written down in the Book clearly.

From Verse 50 to 54

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّـهُ
عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً
مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ الْمُؤْمِنِينَ ۗ
قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ
اللَّـهُ غَفُورًا رَّحِيمًا (٥٠)

O Exalted Leader (An-Nabi), We have absolved (ahlal-na) those of your people (Azwajaka) whose remunerations you have already fixed, from all other duties and responsibilities to work for your mission (la-ka). And those too are free whom Allah has brought under your subordination or supervision (ma malakat ayimanukum) as a result of wars. Moreover those of your maternal and paternal female cousins who have emigrated along with you as well as those lady peace enforcers who volunteer for your mission, you can call them up to perform duties under certain terms and conditions (yastankihu-ha) should you so require as Head of the State. The discretion in this case is exclusively for you, not for other responsible peace-keepers. As far as other responsible officers are concerned, they have already been briefed on their functions and responsibilities in respect of the people under their jurisdiction so that you are not over burdened with overall responsibilities. God's laws ensure protection and sustenance for all.

تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاءُ ۖ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَٰلِكَ أَدْنَىٰ أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ ۚ وَاللَّـهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۚ وَكَانَ اللَّـهُ عَلِيمًا حَلِيمًا (٥١)

You may put off for a time whichever of these groups you wish to, and you may call up and entrust duties unto whichever you deem fit; and subsequently if you summon any one from whom you have kept waiting for a time, you will incur no transgression. This way will make it more likely that their eyes are gladdened and that they do not grieve and that all of them may find contentment in whatever thou hast to give them. God alone knows what is in your hearts - and God is indeed all-knowing, forbearing.

لَّا يَحِلُّ لَكَ النِّسَاءُ مِن بَعْدُ وَلَا أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ اللَّـهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا (٥٢)

Subsequent to that, women shall henceforth not be absolved from their responsibilities (laa yuhilla) to work for your mission; nor would you replace their present groups with others even though their qualities should please you greatly. The exception would be just for those who are already working

under your subordination/supervision (maa malakat yameenika). Keep in mind that God keeps watch over everything.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَـٰكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنكُمْ ۖ وَاللَّـهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِن وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّـهِ وَلَا أَن تَنكِحُوا أَزْوَاجَهُ مِن بَعْدِهِ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ اللَّـهِ عَظِيمًا (٥٣)

O People of peace and faith, to attain your goal of seeking knowledge (ilaa Ta’aam), do not intrude (laa tadkhulu) in your exalted Leader’s strategic planning and deliberations (Buyoot-un-Nabi) without waiting for a suitable time, unless you are allowed in. Therefore, you may enter only when invited to and may leave as soon as you get your feedback, without prolonging your discourse unnecessarily. Your previous conduct is the cause of offence to your leader and yet he feels shy of asking you to leave. Nevertheless, God is not shy of teaching you what is right. And whenever you need to ask them for some material assistance, it will be helpful for both parties’ purity of hearts if such is asked in private avoiding the sight of irrelevant onlookers (min waraai-hijaab), . Moreover, it does not behove you to give offence to God’s Apostle by your conduct - just as it would not behove you ever to overpower (tankihu) or pressurize his elder companions (azwaja-hu) in his absence (min ha’adu-hu). That, verily, would be an enormity in the sight of God.

إِن تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّـهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (٥٤)

Whether you do anything openly or in secret, remember that, verily, God has full knowledge of everything.

Words in brackets defined as under:-

(Azwaajukum): ازواجکم; Your people, companions, comrades, different groups of people.

(Tuzahiroona): ظ ہ ر: to overcome, dominate, become prominent, gain superiority.

(Ummahaati-kum): ا م م; Nation, people, posterity, foundation; root, origin, community; leader; example, direction, source, grandmother, etc.

(ad'iya'akum): ادعیائکم-; those whom you seek, desire, ask, demand, summon, call upon; those you invite & include in your people; and who affiliate themselves to their own fathers and communities/tribes/nations.

(abnaa-akum) : ابنائکم; Heroes of a nation; sons of soil; proud sons of a community; your sons.

(qaulu-kum): قولکم; Your statement; your words.

(bi-afwahi-kum): بافواھکم; uttered by your tongue;

(azwaji-hi): ازواجہ; His people, his comrades, companions, his community, crowd.

(An-Nabi): النبی; One standing on a high pedestal of a leader/guide.

(Ujura-hunna): ا ج ر; Wages, salaries, remuneration, rights, returns.

(Ahlal-na): halla; ح ل ل; settle, stop, descend, sojourn, lodging, taking abode, make lawful or free or allowable, free from obligation, responsibility, untying, unfastening, solution, unraveling, dissolution, disbandment, decontrol.

(Afa'allahu alyika): و ف ی; Compensation from wars, spoils of war, to discharge obligations, to pay in full, to fulfill, to keep promise, to pay a debt, to die.

(maa malakat yameeni-ka): ما ملکت یمینک; A subordinate/servant under a contract; those under your sponsorship/supervision; employees working for you under terms and conditions.

(an-yastankihu-ha); استنکاح; the measure of ISTAF'AAL ; to summon for posting, for awarding responsibilities; to call for making a contract or agreement; to call to give a job; to call for a marriage agreement.

(al-Momineen): المومنين; The enforcer of Peace; those responsible for establishment of peace and faith; those who spread the ideology of peace; faithful, peace loving responsible people.

(Turji): ارجا; to cause to wait, to delay, postpone, put off, adjourn

(Tu'wi ilayika): آوىٰ; To receive hospitably, to take to yourself, to shelter and to strengthen, to return.

(laa yuhilla): لا يحل; Not permitted; not allowed; restricted; not freed from responsibilities or obligations; not settled; problem not solved.

(Ta'aam): طعام; to acquire, an appropriate quality in a man, to take to education, to have power or ability to do it, to be vaccinated, inoculated.

(Buyoot); بيت، بيوت; secret deliberations; to make decision in secrecy; elite class; respectable house; noble person; elders; overnight thinking and decision making. (Al-Munjid, Hans Wehr, Qamoos al-Waheed).

(Laa tadkhuloo): لا تدخلو؛ د خ ل; to enter; to interfere; income; revenue, something happen to someone; to appear, to intrude in a meeting, to confuse, to mix up, etc.

(illa an-yuzana lakum); إِلَّا أَن يُؤْذَنَ لَكُمْ; except/incase they allow you.

(izaa du'ayitum); إِذَا دُعِيتُمْ; If you are invited.

(izaa ta'imtum); فَإِذَا طَعِمْتُم; When you have learnt, acquired, eaten.

(mata'an); مَتَاعًا; Necessities of life,pleasure,benefit,wealth, property.

(min waraa-i-hijaab); مِن وَرَاءِ حِجَابٍ; In private, in seclusion, by keeping hidden, secret, safe; away from sight.

(An-Nisaa); النِّسَاءُ; ن س و/ن س ی۔ منساۃ، نسوء، نساء، نسیء، تنسئۃ; Lowly, forlorn thing; insignificant; rubble; completely forgotten; womanly; effeminate; to render ignominious; render backward; postponement; delay.